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Faith or Election: Which Comes First?

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Faith or Election: Which Comes First?

According to Bp. Guerard des Lauriers' "Cassiciacum Thesis", a *public* heretic, a member of the Vatican II church is capable of receiving valid election to the Papacy. Such a *public* heretic is not the pope *formally* - that is, de facto, - but he is the pope *materially* - that is, he is in possession of a valid election. In other words, according to "Cassiciacum Thesis", an elector can write on the ballot a name of a *public* heretic who lacks the Faith of St. Peter.

**Hence the question may arise:** Which is prior? Faith or Election?

**Answer:** Faith.

Promising to make Peter a rock (St. Matthew 16:16-18) and praying for him that his faith fail not (St. Luke 22:31-32), Christ knew that Peter had true Faith. Receiving the jurisdiction (St. John 21:15-17) Peter still had the same Faith as well. On each of the above-mentioned occasions Peter was capable of being the Pillar of the Faith.

According to the prediction of Our Lord, Peter was to deny Him three times, but this denial was not to involve the loss of faith. Most Rev John MacEvilly explains that St. Peter's penance and bitter tears were not of a passing kind; every day, during his entire life, he bitterly wept and deplored his fall.

Most Rev John MacEvilly also writes that proclaiming Christ to be the Son of God, Nathanael and others "did so according to the notions of the Jews regarding the Messiah, viz., that He was the adopted Son of God, but in a measure still far exceeding that of the other saints. Hence, they had not the faith of Peter, who proclaimed Christ the *Natural, Eternal, Consuhstantial* Son of God."

So, the Faith of Peter was the main reason why the primacy of jurisdiction over the Church of God was *promised* and *given* to Blessed Peter the Apostle (not to some other Apostle) by Christ the Lord.

Likewise, a candidate's profession of the true Faith of Peter is the main reason why the electors choose him for the Papacy.

**THE VATICAN COUNCIL** teaches that St. Peter, the Prince and chief of the Apostles is "the **Pillar of the Faith** and foundation of the Catholic Church" and "**whosoever succeeds to Peter in this See does** by the institution of Christ Himself **obtain the primacy of Peter** over the whole Church."

Hence, the profession of the Faith of Peter is a condition of receiving valid election to the Papacy. The Faith of Peter must be professed by a candidate prior to election, not after.

As for electors, they must be sure that a candidate, for whom they cast their voices, professes the Faith of Peter. Only under this condition can an elector write on the ballot a name of a candidate whom he thinks ought to be elected the successor of Peter.

DANIEL M. GALLIHER wrote in his Dissertation that each Cardinal calls to witness Christ the Lord who will judge him for his choice:

"Each cardinal writes his own and the name of his candidate on the ballot (Ego N. Cardinalis N. eligo in Summum Pontificem Reverendissimum Dominum meum Dominum Cardialem N.), then seals and folds it so that the name of the candidate only is visible...He kneels at the foot of the altar for a short prayer, then rising repeats in a clear and intelligible voice: "I call to witness Christ the Lord, who will judge me, that I elect the one whom before God I think ought to be elected."

(**CANONICAL ELECTIONS**, Dissertation, By DANIEL M. GALLIHER, O. P., J. C. L., Catholic University of America, 1917, Nihil Obstat: +THOMAS J. SHAHAN, S. T. D., Censor Deputatus, Imprimatur: +M. CARD. GIBBONS, Archiepiscopus Baltimorensis., Approbatio Ordinis. Nihil Obstat: FR. JOSEPHUS KENNEDY, O. P., S. T. M., FR. AUGUSTINUS WALDRON, O. P., S. T. M., Imprimatur: FR. RAYMUNDUS MEAGHER, O. P., S. T. L., Prior Provincialis., The Rosary Press, Somerset, Ohio, 1917, p. 104)

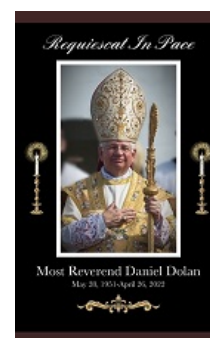
As for *public* heretics of the Vatican II church, they are not capable of receiving valid election to the Papacy for the following reasons:

- They teach that all religions are true religions, and that the Holy Ghost uses them as a means of salvation;
- They distinguish between The Church of Christ and the Catholic Church. The Church of Christ for them is the whole human race without any exception; Vatican II teaches - in *Gaudium et Spes* - that Christ, by His incarnation, has in a certain way united Himself with each man;
- They teach - in *Lumen Gentium* - that the Church of Christ is not exactly the same thing as the Catholic Church, but merely subsists in it;
- They participate in all forms of non-Catholic worship, including that of the Lutherans, the Jews, the Hindus, the American Indians, the Polynesians, etc;
- They praise the voodoo religion and the Buddhist atheistic philosophy;
- They recognize Darwin's "theory of evolution";
- They say that Moslems and Catholics worship the same God;
- They say the Koran is the Mohammedan "Bible". But the Koran denies Jesus as God in several verses, and mentions that Jesus did not claim to be divine. According to the Koran, Jesus was neither crucified nor raised from the dead;

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- "Vatican II council" has created a dogma-less one world church which seeks to unite humanity under a dogma-less Christ.

All of these and many other errors and heresies are taught by Vatican II *public* heretics in the name of ecumenism. However, ecumenism is apostasy, because it reduces all of the dogmas of the Catholic Faith to relativity and puts the Catholic Faith in the row together with all non-Catholic religions which deny the Faith of Peter.

#### Therefore the following conclusions can be drawn:

- Just as Christ - prior to His promise - knew that Peter was capable of being the Pillar of the Faith, so the electors must know that a candidate whom they elect, is capable of being the Pillar of the Faith as well;
- Since *public* heretics of the *Novus Ordo* church don't have the Faith of Peter, they are not capable of receiving valid election to the Papacy;
- If for whatever reason the Cardinals elect a person who has no the Faith of Peter, such election will be illegitimate and invalid;

#### Hence, the Faith is prior to election, not vice versa.

Fr. Valerii

It follows from the texts below that Peter was called the rock on account of his true Faith. Read the sentences paying attention to the underlined words:

#### HOLY BIBLE:

"CHAP. XVI. Ver. 18. Thou art Peter; &c. As St. Peter, by divine revelation, here made a solemn profession of his faith of the divinity of Christ; so in recompense of this faith and profession, our Lord here declares to him the dignity to which he is pleased to raise him: Viz., that he, to whom he had already given the name of Peter, signifying a rock, St. John I. 42., should be a rock indeed, of invincible strength for the support of the building of the church; in which building he should be, next to Christ himself, the chief foundation stone, in quality of chief pastor, ruler, and governor; and should have accordingly all fullness of ecclesiastical power, signified by the keys of the kingdom of heaven. - Ibid. Upon this rock, &c. The words of Christ to Peter, spoken in the vulgar language of the Jews which our Lord made use of, were the same as if he had said in English, *Thou art a Rock, and upon this rock I will build my church.* So that, by the plain course of the words, Peter is here declared to be the rock, upon which the church was to be built: Christ himself being both the principal foundation and founder of the same. Where also note, that Christ, by building his house, that is, his church, upon a rock, has thereby secured it against all storms and floods, like the wise builder, St. Matt. 7:24-25. - Ibid."

**"Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee that thy faith fail not: and then being once converted, confirm thy brethren."** (ST. LUKE 22:31-32)

(HOLY BIBLE, Douay Version of the Old Testament of 1609, and with the Rhemish Version of the New Testament of 1582, Published by JAMES DUFFY, 7, Wellington-quay, Dublin, MDCCCLVII. PUBLISHED WITH THE APPROBATION OF THE CATHOLIC ARCHBISHOPS & BISHOPS OF IRELAND APPROBATION Given at Dublin, this 4th day of May, 1857)

#### A CATHOLIC DICTIONARY:

Once more *before his Passion* Christ made a *promise* to Peter which brought the strength *he was to have for his future office*, and by virtue of Christ's help, into sharp contrast with his sin and frailty as a man. He was to deny his Master three times, but this denial was not to involve the loss of faith or to deprive him of his supernatural strength as the future rock of the Church.

(A CATHOLIC DICTIONARY, BY WILLIAM E. ADDIS SECULAR PRIEST: SOMETIME FELLOW OF THE ROYAL UNIVERSITY OF IRELAND AND THOMAS ARNOLD, M.A. FELLOW OF THE SAME UNIVERSITY, SIXTH EDITION, WITH ADDITIONS, NEW YORK, THE CATHOLIC PUBLICATION SOCIETY CO., 9, BARCLAY STREET, 1887, NIHIL OBSTAT: EDUARDUS S. KEOGH, CONG. ORAT., CENSOR DEPUTATUS, IMPRIMATUR: HENRICUS EDUARDUS, CARD. ARCHIEP. WESTMONAST. Die 18 Dec., 1883, IMPRIMATUR: JOHN CARD. McCLOSKEY, ARCHBISHOP OF NEW YORK. Feb. 14, 1884, p. 669)

#### AN EXPOSITION OF THE GOSPELS St. Matthew & St. Mark

By Most Rev John MacEvilly:

"Our Lord looked on him interiorly, with the eye of mercy, reminding him of the magnitude of his crime, and of His own prediction, and inspiring him with true sorrow and compunction"..."He wept bitterly," at the thought of his sins, particularly his pride, his foolish boasting and presumption, when his Divine Master forewarned him of his fall, and still more, at the recollection of his shameful denial of his Divine Master. The ancient historians of the life of St. Peter, assure us, that his penance and bitter tears were not of a passing kind; that every day, during his entire life, he bitterly wept and deplored his fall." p. 543

(AN EXPOSITION OF THE GOSPELS, consisted of AN ANALYSIS OF EACH CHAPTER, AND OF A COMMENTARY CRITICAL, EXEGETICAL, DOCTRINAL, AND MORAL, BY HIS GRACE THE MOST REV. DR. MacEVILLY, AECBISHOP OF TUAM, FOURTH EDITION, REVISED AND CORRECTED, DUBLIN, M. H. GILL & SON, 50 UPPER O'CONNELL STREET, NEW YORK: BENZIGER BROTHERS, 113 BROADWAY, 1808, p. 543)

#### THE SOURCES OF CATHOLIC DOGMA:

**1822** "[Against heretics and schismatics]. So we teach and declare that according to the testimonies of the Gospel the primacy of jurisdiction over the entire Church of God was promised and was conferred immediately and directly upon the blessed Apostle Peter by Christ the Lord. For the one Simon, to whom He had before said: "Thou shalt be called Cephas" [John 1:42], after he had given forth his confession with those words: "Thou art Christ, Son of the living God" [Matt. 16:16], the Lord spoke with these solemn words: "Blessed art thou, Simon Bar Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter, and upon this rock I will

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build my church, and the gates of hell shall not prevail against it: and I shall give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven" [Matt. 16:17 If]."

(THE SOURCES OF CATHOLIC DOGMA, Translated by Roy J. Deferrari from the Thirtieth Edition of Henry Denzinger's Enchiridion Symbolorum, This translation was made from the thirtieth edition of Enchiridion Symbolorum, by Henry Denzinger, revised by Karl Rahner, S.J., published in 1954 by Herder & Co., Freiburg., Nihil Obstat: Dominic Hughes, O.P. Censor Deputatus, Imprimatur: +Patrick A. O'Boyle, Archbishop of Washington, April 25, 1955, p. 452)

**1824** "Moreover, what the Chief of pastors and the Great Pastor of sheep, the Lord Jesus, established in the blessed Apostle Peter for the perpetual salvation and perennial good of the Church, this by the same Author must endure always in the Church which was founded upon a rock and will endure firm until the end of the ages. Surely "no one has doubt, rather all ages have known that the holy and most blessed Peter, chief and head of the apostles and pillar of faith and foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the Savior and Redeemer of the human race; and he up to this time and always lives and presides and exercises judgment in his successors, the bishops of the holy See of Rome, which was founded by him and consecrated by his blood, [cf. Council of Ephesus, see n. 112]. Therefore, whoever succeeds Peter in this chair, he according to the institution of Christ himself, holds the primacy of Peter over the whole Church."

(THE SOURCES OF CATHOLIC DOGMA, p. 453)

#### AN EXPOSITION OF THE GOSPELS St. Matthew & St. Mark

By Most Rev John MacEvilly:

"As for Nathanael and others, the common opinion regarding them is, that in proclaiming Him to be the Son of God, they did so according to the notions of the Jews regarding the Messiah, viz., that He was the adopted Son of God, but in a measure still far exceeding that of the other saints. Hence, they had not the faith of Peter, who proclaimed Him the *Natural, Eternal, Consuhstantial* Son of God.

As regards the assertion, that Peter answered on behalf of the others, would it not appear from what follows, viz., the special prerogatives bestowed on him, the words addressed to himself personally, that he answered for himself principally? Otherwise, why should not our Redeemer say, "*You are all blessed, for flesh and blood to you.*" Why not say, "*To YOU ALL I give the keys?*" &c. When all were asked why did not all answer, as they did severally, when interrogated regarding the opinions of the crowd? Hence, Peter replied on his own behalf. On his own behalf, he was the first to express, with greater ardour, what, no doubt, the others, too, might have said, had not Peter anticipated them; and this is what the holy Fathers mean, who say, that Peter was the mouthpiece of the other Apostles. Moreover, strictly speaking, no one could express the opinions of others, particularly on a point of such vital importance, unless he had the gift of searching their hearts, or, at least, without previous consultation, which did not occur here. Hence, Peter spoke for himself, and, thus merited the eulogium, "Blessed art thou." "*Revealed to thee;*" and, probably, his faith on the subject was, in consequence of this revelation, more perfect at the time, than that of the others. What follows refers to Peter individually, so peculiar to him, designating his pre-eminence in the government of the Church, addressed to him in so marked a manner, that it is no more applicable to the other Apostles than the name, *Peter* itself." pp. 292, 293.

(AN EXPOSITION OF THE GOSPELS, consisted of AN ANALYSIS OF EACH CHAPTER, AND OF A COMMENTARY CRITICAL, EXEGETICAL, DOCTRINAL, AND MORAL, BY HIS GRACE THE MOST REV. DR. MacEVILLY, AEBISHOP OF TUAM, FOURTH EDITION, REVISED AND CORRECTED, DUBLIN, M. H. GILL & SON, 50 UPPER O'CONNELL STREET, NEW YORK: BENZIGER BROTHERS, 113 BROADWAY, 1808, p.p. 292, 293)

#### THE PRIMACY OF THE APOSTOLIC SEE VINDICATED, BY FRANCIS PATRICK KENRICK:

"The name of ST. JAMES, Bishop of Nisibis in Mesopotamia, is not so well known among us as that of the great bishop of Carthage; but it is illustrious in the annals of the Church of Syria, which venerates him as one of her greatest doctors. He proved the strength of his faith by his fearless confession in the persecution of Maximin, and he was one of the fathers who bore testimony to the divinity of Christ in the great Council of Nice. We have but a small remnant of his works, in which, however, this passage is found: "Simon, who was called the rock on account of his faith, was justly styled rock." p. 38

"ST. BASIL THE GREAT, Archbishop of Cesarea, is another illustrious witness of the faith of the Eastern churches in the fourth century, as handed down from the beginning. He calls Peter THE BLESSED ONE, WHO WAS PREFERRED TO THE OTHER DISCIPLES, who alone received a testimony above all the others, and who was pronounced blessed, rather than all the others, and TO WHOM THE KEYS OF THE HEAVENLY KINGDOM WERE INTRUSTED." He says that "on account of the excellence of his faith, he received on himself the building of the Church:" that is, he was made the foundation on which the Church rests secure." p. 39

"ST. CHRYSOSTOM, who is celebrated for his literal exposition of the Sacred Scriptures, abounds in passages declaratory of the prerogatives of Peter. In reference to the question put by our Saviour to the apostles, whom believed they Him to be, he asks, "How does Peter act, THE MOUTH OF ALL THE APOSTLES, THE SUMMIT OF THE WHOLE COLLEGE? All were interrogated; he alone answers. What then does Christ say: 'Thou art Simon, the son of Jonas, thou shalt be called Cephas; for since thou hast proclaimed My Father, I also mention him who begot thee.' But since he had said, 'Thou art the Son of God,' in order to show that He was the Son of God as he was son of Jona, namely, of the same substance with His Father, He added, 'and I say to thee that thou art Peter, and upon this rock I will build My Church;' that is, upon the faith which thou hast confessed." The Church is said to be built on the faith which Peter professed in the divinity of Christ, because this mystery is the foundation of the whole Christian system. As Chrysostom, in the exposition of this text, had specially in view the Arians, whose heresy was so widely spread, he insists particularly on this truth as fundamental and essential. He does not, however, regard this faith as a mere abstraction; but he considers it as professed by Peter, on whom, he repeatedly affirms, that the Church is built; so that when he says, that the Church is built on the faith which Peter confessed, he plainly means, on Peter confessing this faith." p. 40

(THE PRIMACY OF THE APOSTOLIC SEE VINDICATED, BY FRANCIS PATRICK KENRICK, ARCHBISHOP OF BALTIMORE, SEVENTH REVISED EDITION, BALTIMORE: PUBLISHED BY JOHN MURPHY & CO. 182 BALTIMORE

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STREET, 1875. p.p. 38, 39, 40)

**The Catechism Explained,**  
Rev. Francis Spirago:

"St. Peter made a bold profession of his faith before his fellow apostles, and Our Lord made him at once the head of the apostles, and the foundation of His Church (Matt. xvi. 18)."

(**The Catechism Explained**, From the original of Rev. Francis Spirago, Professor of Theology, Edited by Rev. Richard F. Clarke, S.J. New York, Cincinnati, Chicago: BENZIGER BROTHERS, Printers to the Holy Apostolic See, 1899. Nihil Obstat: Thos. L. Kinkead, Censor Librorum, Imprimatur: + MICHAEL AUGUSTINE, Archbishop of New York, New York, August 8, 1899, p. 103)

**THE STUDENT'S CATHOLIC DOCTRINE,**  
BY REV. CHARLES HART:

"Christ prayed that Peter's faith might never fail, When Satan wished to tempt the Apostles in order that he might make them fall from their faith in Christ, and get them into his power, Christ said to Peter: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren" (Luke xxii. 31,32). Such a prayer could not fail to be heard. And the faith of Peter, established by the coming of the Holy Ghost, has never failed, nor can it fail, built as it is on a rock, which is Christ Himself, and guided by the Spirit of Truth which Christ promised."

(**THE STUDENT'S CATHOLIC DOCTRINE**, BY REV. CHARLES HART, B.A., THIRD EDITION, REVISED, R. & T. WASHBOURNE, LTD. PATERNOSTER ROW, LONDON AND AT MANCHESTER, BIRMINGHAM, AND GLASGOW, 1919, Nihil Obstat: F. THOMAS BERGH, O.S.B., CENSOR DEPUTATUS, Imprimatur: EDM. CAN. SURMONT, VICARIUS GENERALIS. Die 28 Augustii, 1916. p. 80)

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